



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## ARTICLE V.

---

# BRIEF NOTICE OF THE KEMĪ LANGUAGE.

SPOKEN BY A TRIBE IN ARRAKAN, FARTHER INDIA.

BY REV. LYMAN STILSON,  
FORMERLY MISSIONARY OF THE AM. BAPT. MISS. UNION.

---

Presented to the Society May 21st, 1862.

---

*Extract from Mr. Stilson's Letter accompanying the Article.*

..... "Some twenty years ago, I first became acquainted with the Kemī people, and spent about three months with them at their jungle residences, doing what I could to gain a knowledge of their language, with the direct purpose of reducing it to writing, but having in view the ultimate object of introducing the gospel among them. They reside chiefly in the northern part of Arrakan, in which British province I spent seven years of my residence abroad.

A few words regarding the origin of my acquaintance with the Kemis may not be without interest.

My first introduction to them occurred in December, 1841. I then resided on the island of Ramree, at a village of the same name. Rev. E. Kincaid was then living at Akyab, about 150 miles farther north. He, having received a visit from the Kemī chief, Chitsa, with a very urgent request to visit his people, and to aid them by giving them books and instruction, that they might be more nearly on a level with their Burmese neighbors, resolved to go and see them on the subject, at some convenient time. He immediately wrote to me, urging me to accompany him on a tour up the river to their residence; and as I had met with some success in obtaining a partial knowledge of the language of a kindred tribe, the Khyens, he was very desirous that I should make a trial with that of this people. I consented, and joined him in the proposed journey. As this tour is fully described by Mr. Kincaid in a memoir entitled the "Missionary Hero," I need not speak farther of it here.

Having spent some days with the chief and his people, and having become fully satisfied of the practicability of gaining, through the medium of the Burmese, a sufficient knowledge of the language to reduce it to a written form, I deemed it advisable to make the attempt.

It was therefore arranged that I should take my family with me, and spend some time at Chitsa's village. To this course I was urged by the chief, who agreed to do all he could to make our stay near him comfortable and pleasant. He offered to build immediately at his own expense a house which would be convenient while we should make our home at his place. Consequently, on the 20th of January, 1843, we found ourselves located in our quiet "mountain home," a little way from the Mee River, a branch of the Koladon, some seventy miles above its mouth at Akyab, far away from any individuals with whom we could converse with freedom, even in the Burmese language.

The house, though not finished in the style of some New York palaces, answered our purpose quite well; it had three rooms for our accommodation, and was entirely of bamboo, from the leaf-shingled roof to the basket-work floor. In this dwelling, although it occupied but two weeks in its construction, we were prepared to enjoy ourselves as well as if in a king's palace. But sickness in my family, owing to the dampness of the climate, prevented my performing as much work as otherwise I should have done. I spent some two months at this place, and then returned to my home at Ramree. My time was chiefly occupied in writing down words and phrases from the lips of one of the tribe who best understood the Burmese. My progress at first was quite slow, owing to the imperfect knowledge of the medium of communication between us, on the part of my teacher. Difficulties lay in my path of a somewhat formidable character; but by dint of perseverance I at length so far succeeded in comprehending the range of the sounds in the language as to form a plan for representing all. The results of my efforts may be seen in the accompanying paper, and the only two books which have been printed in that language, a spelling-book and reader, copies of which I send you.

The reading-book was revised in 1850 by my teacher, who was then under the supervision of Mr. Knapp, at my house in Maulmain. The teacher was Pâi-ting, the son of Chitsa; he had learned to read and write Burmese, and subsequently, under my instruction, learned to write and read his own language, according to the plan presented in the spelling-book. He became quite familiar with the newly written forms, and through his aid the reader was greatly improved at the time referred to. A catechism was added under the direction of Mr. Knapp, who was the first and only missionary appointed by our Board to labor with that people. His health soon failed, and his work was early terminated by his death. As no new missionary has been since appointed to the field, the books have remained unused." ....

---

THE Kem̄s are a tribe of people residing in the northern part of Arrakan, the British province lying on the eastern coast of the Bay of Bengal. In the northern part of this province, which extends from north latitude  $15^{\circ} 54'$  to about  $22^{\circ} 30'$ , are found several tribes speaking languages distinct from each other, called Mroongs, 'Toung Mroos, Koom̄s, Kem̄s, and Khyens. The last mentioned are more numerous than any of the other tribes, and extend over some parts of Burmah and the central parts of Arrakan. The Kem̄s are not found farther south than about twenty miles north of Akyab, the principal town of the province. North of that point, and on the highest elevations, the 'Toung Mroos and Mroongs have their homes, if such migratory people may be said to have a home. These various tribes are often at war with each other, yet their habits and modes of life are in many respects similar.

The Kem̄s are reckoned among what are called hill or mountain tribes, yet very many of them reside near tide water. They often change their residence, and seldom do the inhabitants of a "village" remain more than two years in one locality. Having cut down a forest of bamboos, and burned what they do not use or raft and float down the rivers for sale, they clear and cultivate the ground. This they occupy for two successive seasons, raising rice, cotton, tobacco, and some few edibles, such as radishes, gourds, and the like. At the end of the second year, they abandon their bamboo huts, which by this time have begun to decay, and erect new ones in some other locality. But they seldom remove farther than a mile or two at once. This frequent moving, however, imposes on them no very heavy tax, as each man could carry all his household goods and farming utensils on his back in less than half a dozen loads.

It would doubtless be of interest to the reader to have presented a brief notice, at least, of the habits, manners, and customs of this singular people, but the brevity of the writer's sojourn among them, while his attention was chiefly and designedly occupied with the examination of the language, rendered it impracticable to pay much regard to these matters. Besides, he could scarcely venture to hazard many very specific statements regarding scenes and incidents, which at the time may have been strikingly interesting, but, after the lapse of more than twenty years, have greatly faded from the memory. A few facts only will claim our attention.

In stature, this people are generally below the average of the inhabitants of the country. In features, they resemble the Burmese, but they are mostly of a lighter complexion. They wear but little clothing. The men, when at work, have on merely a very narrow girdle about the loins, but they sometimes wear also a sort of jacket. In the girdle they constantly carry a long

heavy knife, which is ever at hand for any purpose for which we should use an axe, hatchet, or saw. This knife is always sharpened by grinding it only on one side. They take much pleasure in referring to this custom as a token of their being a "people of one word"—that is, men of truth. The women generally have fair features, and wear garments more becoming than those of the men. A skirt somewhat skilfully woven with colors and ornamented with beads, extending from above the hips to below the knees, is constantly worn, and above this a sort of jacket, without sleeves, and ornamented with beads of different colors. They always reside together in what are called "villages," which consist of from five or six to some twenty huts, built of bamboos, and surrounded by a stockade constructed of the same frail material. The stockade is designed for their protection from the wild beasts which inhabit the surrounding forests. Their food consists chiefly of boiled rice, to which is often added fish, fowls, pork, and the flesh of animals of the forest, as well as that of their own domestic buffalo. They sometimes succeed in killing a wild elephant, the flesh of which they highly prize. The soles of the feet of this animal they regard as a great luxury.\*

Their huts are usually built wholly of bamboos, including the posts, rafters, walls, and floors, while the leaves serve the place of shingles. Sometimes, however, small poles serve for posts and beams or plates. They are neatly built, but, instead of spending months or years in their erection, the men not unfrequently begin and complete a house for a family in less than three days. In this work the villagers usually make common cause.

They are an industrious race, and are seldom seen lounging about and wasting the hours of daylight in sleep, as do many of the Burmese.

They have amusements, but these are chiefly of a very rude character. They often have feasts, at which a dance is apt to be indulged in. This is especially the case at their weddings. They have instrumental music on these occasions, played upon a sort of organ, formed by the insertion of some three or four bamboo tubes, of different lengths, into a gourd shell. The extremities of the tubes which enter the shell have bamboo reeds attached, which give sounds similar to those of a melodeon; these sounds very nearly form the "harmonic chord." Several holes in the tubes enable the performer to give an agreeable variety of sounds.

The wedding feasts are often preceded by a buffalo fight, as it

---

\* The chief once brought to our house one of these soles, feeling highly elated with the privilege of presenting us with a rare treat. He was, of course, thanked for his kind intentions, but the dish was never served up.

is called; when the men, all armed with pikes made of sharpened bamboos, try their skill at tormenting the poor animal, by surrounding him, each man standing as guard to prevent his exit, while they pierce him with their cruel weapons. The unfortunate buffalo, after trying his strength for some time, to yield sport, Samson-like, to his savage tormentors, is at length overcome, and falls, to be hastily dressed, cooked, and eaten by the jolly throng. A dance by the light of their fire closes the scene for the night at a very late hour.

Sometimes, at a feast, a small hog is chosen for meat. After spilling the animal's blood, they suspend it from a pole by tying the feet together, and then, between two men, it is held over a blazing fire, till the hair is thoroughly singed off and the skin well scorched. It is then dressed, and in a similar manner held over the fire and roasted. The flesh thus cooked is served up with boiled rice and other vegetables, each helping himself to such as he can lay hold of, without table, knives, forks, or spoons.

In sickness, the Kem̄s have little to do with medicines. They have many superstitious notions regarding the influence of spirits residing in the mountains, and try to propitiate them in any case of sickness. In illustration of this, I would state an incident which elicited the advice of the chief's wife on the occasion of the sickness of my child, while I was residing among the people. After seeing the child suffer for several days with a high fever, and feeling at a loss to know what to do for her relief, this woman came in, expressing much sympathy, and recommended that we take a fowl (a domestic hen) to appease the anger of the spirit, and send it off into the jungle, and she believed that this step would bring relief, for it had often been successfully tried in such cases. On being told that we had no fowls, and that we had no confidence in that remedy: "Oh," said she, "I will furnish you with a fowl for the purpose."

They have the custom of observing the following ceremony on the occasion of a recovery from sickness. The person takes a common fowl, spills its blood over a running stream, and then his or her friends join in cooking and eating it by the side of the stream.

They have vague ideas of an exalted being, far superior to man, whom they call Lord, and they believe that at death all go to another state of conscious existence, similar to the one in this life. A scene at a cemetery on the banks of the Mee river (an eastern branch of the Koladon), above our residence, will perhaps best illustrate their views of the future state. While ascending that stream, for the purpose of visiting a distant village of Kem̄s, in company with Rev. Mr. Kincaid and several natives, we were told that a Kem̄ cemetery was near us. We left our

boat, and, by a short winding and steep ascent through the tall grass, we soon gained an eminence overlooking the stream, where we found the ashes and bleaching bones of many human bodies. Near the ashes of several we observed neatly constructed dwellings in miniature, resembling in form those in which the people reside. In these were placed the identical implements used by the deceased in their industrial pursuits, such as the heavy knife, the spinning wheel or loom, etc. By the side of each miniature house was suspended a basket-like cage, in which was placed a fowl, with a little rice for its food. Only one of these animals did we find alive; the rest had all starved in their cages. The main idea we gather from these relics, as confirmed by the people's testimony, is, that the deceased go to a place where they will need to use these implements, and will likewise need food; hence the fowl is provided for the sustenance of the departed one.

But it was not my intention to dwell on the peculiarities of this people. I must proceed to my main design of giving a brief outline of their language.

The Kemī language is what some would denominate monosyllabic, yet there is a tendency to the dissyllabic form. Most of its words of two syllables are not composed of two distinct words, as is the case in the Burmese language. It has also many words of three syllables, and some of four, but the latter are mostly composed of two dissyllables.

The construction of sentences is very simple. The language has no involved phrases. It has, it is true, compound sentences, but they are usually made up of two or more simple phrases of similar form, strung together without connectives. Connectives are not altogether wanting, but they are often omitted in conversation. The order of the words is, in very many cases, entirely the reverse of that usual in English.

Before naming the parts of speech, it will be necessary to describe the various sounds heard in this tongue. As these are presented in the Kemī spelling-book, or tabular view of all the admissible sounds of the language, a copy of which has been forwarded to the Society with explanations, I have thought it best, in giving an alphabet for our present purpose, to follow in part the order observed in that work for all simple and compound initials, the vowels, diphthongs, and finals.

The initials, thirty-eight in number, may be arranged as follows:

*k, ky, kr, k̄, k̄y, k̄r, g, gr, ṁ, s, sr, s̄, s̄r, z, ny, t, t̄, d, n,*  
*p, py, pr, p̄, p̄y, p̄r, b, by, br, m, my, mr, y, r, l, hl, v, f, h.*

In the above list of initials, simple and compound, the following fifteen letters have, with slight exceptions, the same sounds

as in the English language: namely, *k, g, s, z, t, d, n, p, b, m, y, l, v, f, h*. The rough breathing after the letters *k, s, t, p*, denotes them as having a slightly aspirated sound. These aspirates are approximately illustrated by the letters *kh, sh, th, ph*, in the words *packhorse, mishap, pothouse*, and *haphazard*. When *y* follows any other consonant, it is, in sound, as closely combined with that consonant as is *l* with *s* in *slay*, and always has its consonantal sound, as in *youth*. The *r*, whether alone or in combination with another consonant, has but a very feeble pronunciation. By many, the sound given it is nearly that of a very feeble, though guttural, *g*. The combination *hl* must be pronounced in a manner similar to *sl* in *slow*. There is another sound, not given in the above list, which is a very feeble guttural, and for which our alphabet furnishes no suitable representative. It is therefore represented by placing an apostrophe before the vowels *a* and *o*.

There are in the Kemī language twelve pure vowels and five diphthongs. They are as follows:

<i>a</i> as in <i>apology</i> .*	<i>ô</i> as in <i>broad</i> .
<i>ā</i> as in <i>far</i> .	<i>o</i> as in <i>not</i> .
<i>ǎ</i> as in <i>but</i> .	<i>ō</i> as in <i>note</i> .
<i>ē</i> as in <i>they</i> .	<i>āu</i> as <i>ou</i> in <i>loud</i> .
<i>e</i> as in <i>let</i> .	<i>āi</i> each vowel sounded as in-
<i>ī</i> as in <i>police</i> .	cated above.
<i>i</i> as in <i>pit</i> .	<i>āi</i> do.
<i>ū</i> as <i>oo</i> in <i>moon</i> .	<i>ei</i> do.
<i>u</i> as in <i>full</i> .	<i>ūi</i> do.

The only final consonants ever employed are *n* and *ŋ*, the latter being the sound of *ng* in *sing*. One or the other of them may follow most of the vowels and diphthongs.

It may here be remarked that, as an almost invariable rule, words of two or three syllables are accented on the last. Hence it will generally be found unnecessary in these notes to indicate accent by any distinguishing mark.

Having thus given a key to all the sounds which may be presented in this sketch, we may proceed to notice the parts of speech employed. The nature of the language does not require the same distinctions which are observed in the English and other European tongues. The most natural division is into nouns, pronouns, verbs, adjectives, adverbs, connectives, prefixes, and affixes. As to adjectives, there are many, but, as they all usually take the form of verbs, they may be arranged with them.

Nouns are never varied, in their stems, on account of number, gender, or case. Gender is sometimes indicated by different words: as, *k'i-mā*, 'man'; *nāun-pūi-dī*, 'woman'; *sa-pā*, 'son';

\* This vowel sound is similar to that of *u* in *but*, yet always unaccented.



*a-s'a-nū*, 'daughter;' *pa-āi*, 'father;' *na-āi*, 'mother;' *pro-prī*, 'brother;' *si-sū*, 'sister.'

The plural of nouns is indicated by the affix *kī*: as, *k'i-mī*, 'man,' *k'i-mī kī*, 'men.' This affix is sometimes employed after verbal affixes, but its use is the same, as will be seen upon noticing the method of employing verbs.

The cases may well enough be considered under the heads nominative, possessive, and objective. They are, for the most part, indicated by distinctive affixes; but in the nominative and possessive cases the affix is frequently omitted.

The most common affix of the nominative case is *nāi*; *mā* is also sometimes employed, but it often has the additional signification 'and' or 'also.' *Lā* is also used, but it generally signifies 'if.'

The possessive case is often indicated by the word being immediately followed by the name of the object possessed: as, *k'i-mī kō*, 'man's hand;' *sūi-s'āi fā*, 'elephant's tooth.' The same case is also marked by the affix *un*, which signifies 'of' or 'from:' as, *k'i-mī kī un prāin-yā*, 'men's wisdom.'

The objective case is denoted by a variety of affixes. *Ka'on* usually denotes the direct object of a transitive verb; it, however, sometimes signifies 'in.' The affix *ā* often performs the same office, and it has also the different significations 'in, into, at, to, among.' The affix *be* signifies 'to, in, at.' It is often preceded by other qualifying affixes, such as *a-krōn*, 'the upper part,' *un*, 'the under part:' thus, *a-krōn be*, 'on' or 'upon;' *un be*, 'under.'

The following are the principal pronouns:

<i>kāi</i> , I,	<i>kāi sī</i> or <i>ma āi sī</i> , we.
<i>noh</i> , thou,	<i>noh sī</i> , ye.
<i>hān-nāi</i> } he, she, it,	<i>hān-nāi sī</i> }
<i>hō-nāi</i> }	<i>hō-nāi sī</i> } they.
	<i>amā sī</i> }
<i>kāi un</i> or <i>kāi</i> , my,	<i>kāi sī un</i> or <i>ma āi sī</i> , our.
<i>noh un</i> or <i>noh</i> , thy,	<i>noh sī un</i> or <i>noh sī</i> , your.
<i>hān-nāi</i> , his or her,	<i>amā sī</i> , their.
<i>amā</i> , one's self.	<i>hāi ka me</i> , some.
<i>ka-te</i> , other;	<i>akā-la-lān</i> , all.
<i>hī-nāi</i> , this,	<i>hī-nāi sī</i> , these.
<i>hō-nāi</i> , that,	<i>hō-nāi sī</i> , those.

A few interrogative pronouns and other interrogatives are the following:

*apāi me* or *apāi nāi*, 'who?' *apāi sī me*, 'who?' (plur.) *na-nāi*, 'which?' *hā nī*, 'when?' *ta-āi me*, 'what?' *ta-āi nān be me* or *nā-nāi be me*, 'where? that is, in what place?' *hāi-ka-te*, 'why?' *nā-kā*, 'how?'

'Who,' as a relative pronoun, is given as a connective or affix to a verb.

The following are a few of the adverbs in quite frequent use:  
*avāi*, 'now;' *vāi nā*, 'to-day;' *sukón*, 'to-morrow;' *yo nī*, 'yesterday;'  
*tó dī*, 'early;' *hāi-ma-gāi*, 'exceedingly;' *a nāi-ma-gāi*, 'very well;' *kā-ā*,  
 'very;' *hī'ā* or *hī be*, 'here;' *hón'ā*, *hón be* or *to-nāi be*, 'there.'

VERBS.—This class of words, of course, occupies a very prominent place in the language, and demands particular notice. It is made to include all that class of words known in our language as adjectives. For example, *good* in this language is *to be good*, and so of all other adjectives.

The verb itself undergoes no change, but a great variety of modifications in sense are effected by the use of affixes. The principal affixes are given below, without special regard to systematic order.

*kā*. This is simply assertive, without regard to tense: as, *kāi ma-lē kā*, from *ma-lē*, 'to strike:' this signifies 'I strike,' 'I struck,' or 'I will strike.'

*te*. This affix performs the same office as *kā*, and is perhaps of rather more frequent use.

*t'ón*, *s'āi*. One or both of these may be used before the assertive affix *kā*. They denote a customary action: as, *kāi ma-lē t'ón s'āi kā*, 'I am accustomed to strike.'

*k'rā*. This denotes ability: as, *kāi ma-lē k'rā kā*, 'I can strike;' it is used with or without the assertive *kā*.

*ā* is negative: as, *kāi ma-lē ā kā*, 'I do not or did not strike;' *kāi ma-lē k'rā ā*, or *kāi ma-lē k'rā ā kā*, 'I cannot strike.'

*nāi*, as a verbal affix, signifies desire: as, *kāi ma-lē nāi kā*, 'I wish to strike;' *kāi ma-lē nāi ā*, 'I do not wish to strike.'

*mān* signifies 'yet' or 'already:' as, *kāi sī ā mān*, 'I do not go yet;' *kāi sā ā mān*, 'I do not eat yet;' *bū sā mān kā*, '(I) have already eaten rice.'

*bā* is an interrogative affix, a sign of the direct question: as, *noh bū sā ā mān bū*, 'have you not yet eaten rice?'

*me* or *tān*, an interrogative, a sign of the indirect question: as, *ta-āi nān be sī me*, or *ta-āi nān be sī tān*, 'whither do you go?'

*vī*, *ī*, *lē*. These are imperative affixes: as, *vā vī*, *vā ī*, or *vā lē*, 'come!'

The verb is often used alone for the imperative: as, *bū sā*, 'eat rice.'

*lā*, or *na-lā*, is a conditional affix: as, *bū sā nāi ka na-lā sā*, 'if (you) wish to eat rice, eat.' *Lā* sometimes signifies 'when:' as, *bū sā lā*, 'when (you) eat rice.'

*nā* is an affix prohibitive: as, *bū sā nā*, 'do not eat rice.'

*pā-de* signifies completion: as, *bū sā pā-de bū*, 'have (you) done eating rice?'

*ma-kā* and *tī* are future affixes: as, *hān-nāi sī vā ma-kā*, 'they will come.'

*kā*. This, when not used as a final or assertive affix, signifies 'for,' 'in order to:' as, *tūi ka-hu kā vā lē*, 'go in order to bathe (in) water;' *tūi* meaning 'water,' and *ka-hu* 'bathe.'

*sī* is a precative affix: as, *bū sā sī*, 'let us eat rice.'

*nī*, as an affix, signifies 'only.'

*ta-’ā* signifies ‘while:’ as, *Yē-sū nāi k’i-mī prāin be ōh ta-’ā*, ‘while Jesus was in man’s country.’

*ta-uh*. This affix to a verb may be regarded as a connective, or as usually equivalent to ‘who’ or ‘which:’ as, *hāi ta-uh k’i-mī*, ‘(a) man who is good,’ or ‘a good man.’ It is sometimes equivalent to our termination *tion*.

*ta-k’ón* means ‘because,’ ‘on account of,’ ‘that:’ as, *sā-pre tūi ku-te ta k’ón*, ‘because the wine (grape water) was gone.’

*k’rāi* means ‘as,’ or ‘in like manner.’

*sā* is a euphonic affix, often placed before the assertive affix *kā*.

*ka’oh*, as a verbal affix, often signifies ‘that.’

*ū* is a plural affix, but is not often used: as, *hō-nāi sī ka-nāi ū ma kā*, ‘they will listen.’

*kā-ā* means ‘very:’ as, *hāi kā-ā kā*, ‘(is) very good.’

*k’oh*. This affix gives to the verb a participial signification, and frequently denotes a continuation, being equivalent to ‘and:’ as, *hān-nāi s’ā k’oh ōh kā*, ‘he is working;’ *k’i-mī hō-nāi ma nū k’oh lu te*, ‘that man sees and goes,’ or ‘seeing goes,’ *ma nū* signifying ‘to see,’ and *lu* ‘to go.’

I must not be farther tedious in enumerating affixes, though the list might be considerably extended.

A brief list of words, with the equivalents in this language, may be acceptable.

Man,	<i>k’i-mī</i> .	ugly,	<i>ka-nón ā</i> .
woman,	<i>noh-pui-dī</i> .	ox or bull,	<i>k’rā-bāi</i> .
boy,	<i>no-de</i> .	cow,	<i>k’rā-bāi na-āi</i> .
girl,	<i>noh-pui-dī sa-pī</i> .	bird,	<i>ta-vā</i> .
father,	<i>pa-āi</i> .	hen,	<i>ā</i> .
mother,	<i>na-āi</i> .	duck,	<i>mō-pāi</i> .
son,	<i>sa-pā</i> .	eagle,	<i>k’uh’noh</i> .
daughter,	<i>s’a-nū</i> .	dove,	<i>ma-k’rū</i> .
brother,	<i>pro-prī</i> .	horse,	<i>sa-p’ū</i> .
sister,	<i>si-sā</i> .	dog,	<i>ūi</i> .
old,	<i>ko-t’ā kā</i> .	hog,	<i>ō</i> .
young,	<i>ta-lā</i> .	mouse,	<i>ma-yū</i> .
great,	<i>lin te</i> .	rat,	<i>ta-vó</i> .
small,	<i>a sa-pī.*</i>	goat,	<i>s’ō be</i> .
wide,	<i>lin te</i> .	rhinoceros,	<i>s’ā-ma-groh</i> .
narrow,	<i>a grūh te</i> .	elephant,	<i>s’ūi-s’āi</i> .
high,	<i>s’oh te</i> .	deer,	<i>ta-gre</i> .
low,	<i>nāi de.†</i>	pigeon,	<i>īn-ma-k’ū</i> .
long,	<i>a ka s’o, s’o kā</i> .	air,	<i>ka-tī</i> .
short,	<i>a ka dāi</i> .	water,	<i>tūi</i> .
good,	<i>hāi kā</i> .	milk,	<i>ta-nū tūi</i> .
bad,	<i>hāi ā, s’o-t’ō</i> .	blood,	<i>a-t’i</i> .
handsome,	<i>ka-nón kā</i> .	sweet,	<i>tū te</i> .

\* Adjectives are often formed by prefixing *a* to the verb and omitting the affix.

† The affix *te* is often changed to *de*.

sour,	<i>t'ô te.</i>	to be,	<i>ôh te, or ôh kâ.</i>
bitter,	<i>k'â te.</i>	" be (denoting	
black,	<i>ma-nūh te.</i>	identity),	<i>t'ô te.</i>
blue,	<i>kā-nūh.</i>	" listen to,	<i>ka-nāi te.</i>
white,	<i>kā lūh.</i>	" pity,	<i>ma k'reh te.</i>
yellow,	<i>ko-s'in.</i>	" learn,	<i>ka tū te.</i>
green,	<i>ko-ih.</i>	" drink,	<i>nē te.</i>
red,	<i>ko-lih.</i>	" look,	<i>ta k'ôn te.</i>
tree,	<i>t'i-kōh.</i>	" make,	<i>s'ā te.</i>
stone,	<i>ta-hlūh.</i>	" place,	<i>k'ai te.</i>
fire,	<i>māi.</i>	" buy,	<i>k'rān te.</i>
fish,	<i>māi.</i>	" sell,	<i>yô te.</i>
hair (of animals),	<i>mūi.</i>	" give,	<i>na-pā te.</i>
hair (of the head),	<i>a s'oh.</i>	" receive,	<i>ko-lih.</i>
head,	<i>a lū.</i>	sun,	<i>ka-nī.</i>
eye,	<i>a mī.</i>	moon,	<i>hlā.</i>
ear,	<i>a ka-nā.</i>	star,	<i>a s'i.</i>
arm,	<i>a kô-bān.</i>	day,	<i>ma-nī.</i>
hand,	<i>a kô.</i>	night,	<i>ma-duh.</i>
leg, foot,	<i>a k'ô.</i>	cloud,	<i>k'ā a nih.</i>
finger,	<i>a kô ma-yūh.</i>	rainbow,	<i>sa-kī-li-lū.</i>
east,	<i>ka-nī-sē.</i>	light,	<i>ka-voñ.</i>
west,	<i>ka-nī ka-duh.</i>	house,	<i>ih.</i>
north,	<i>ta-vā sī (up the</i>	bamboo,	<i>k'ô, dāi.</i>
	<i>river).</i>	fruit,	<i>a t'ai.</i>
south,	<i>ta-vā ta-pe (to-</i>	flower,	<i>a po.</i>
	<i>ward the mouth</i>	leaf,	<i>a k'oh.</i>
	<i>of the river).</i>	sugar,	<i>sa-krā.</i>
to go,	<i>sī te, lu te.</i>	meat,	<i>a nā.</i>
" come,	<i>vā te.</i>	rice (uncooked),	<i>sa-nī.</i>
" work,	<i>s'ā te.</i>	cooked rice,	<i>bū.</i>
" eat,	<i>sā te.</i>	river,	<i>ta-vā.</i>
" sleep,	<i>ta hô te.</i>	brook,	<i>vā-dī.</i>
" run,	<i>ka krūi te.</i>	gun,	<i>lī-pō.</i>
" speak,	<i>ta pē te.</i>	knife,	<i>kē.</i>
" hear,	<i>tāi te.</i>	cap,	<i>lū-k'ū.</i>
" read,	<i>prāi te, or sā</i>	city,	<i>lū-k'ūh.</i>
	<i>prāi te.</i>	cloth,	<i>nī-no.</i>
" see,	<i>nū te.</i>	cotton,	<i>ma-hlā.</i>
" stand,	<i>ka dô te.</i>	cigar,	<i>s'rô-dī.</i>
" carry,	<i>ta pū te.</i>	mountain,	<i>ta-kôn.</i>
" bring,	<i>ma-hāi te.</i>	hill,	<i>ta-kôn sa-pī.</i>
" endure, suffer,	<i>k'oh te.</i>	jack tree,	<i>ma-nāi k'oh.</i>
" love,	<i>hlo-te.</i>	earth,	<i>ka-lāi, ka-lāi k'rōh.</i>
" hate,	<i>a mī nāi te.</i>	sky,	<i>k'ô-s-i-nī.</i>
" cut,	<i>ta krā te.</i>	mouth,	<i>a ma-k'ā.</i>
" dig,	<i>tāi te.</i>	tooth,	<i>a fā.</i>
" dance,	<i>ma loh te.</i>	tongue,	<i>a ma-lāi.</i>

It will be seen by the above list that the syllables *ta*, *ka*, and *ma* are frequently occurring prefixes to verbs. They are sometimes omitted in the composition of sentences. I might extend this list to a thousand or more words, but that is not desirable for our present purpose.

We add the following numerals:

- 1, *hān*; 2, *nā*; 3, *t'ūh*; 4, *ma-lī*; 5, *bo-nā*; 6, *ta-grū*; 7, *s'ri*; 8, *ka-yā*; 9, *ta-kó*; 10, *k'rā-s'ā*; 20, *kūi-s'ā*; 30, *k'rūi t'ūh*; 40, *k'rūi ma-lī*; 50, *k'rūi bo-nā*; 60, *k'rūi ta-grū*; 70, *k'rūi s'ri*; 80, *k'rūi ka-yā*; 90, *k'rūi ta-kó*; 100, *ta-grā*; \* 1,000, *ta-tāuh*; 10,000, *ta-s'āuh*; 100,000, *ta-siñ*; 1,000,000, *ta-s'āuh*; 10,000,000, *ta-kū-dī*.

A few selections from the Kemī Reader, and some other sentences, must suffice to show the structure of this language.

The first selection is to be seen printed in the chosen characters on page 12 of the Reader:

1. *nāi ka-'oh s'ā-ma-groñ a grū òh kā.*  
1. Here rhinoceros picture is, or, here is the picture of a rhinoceros.
2. *s'ā-ma-groñ nāi dāi t'ūh be òh s'āi kā.*  
2. The rhinoceros lives in the jungle (forest).
3. *s'ā-ma-groñ nāi s'ūi-sāi kǎñ te tó lín kā.*  
3. The rhinoceros is as large as a young male elephant.
4. *s'ā-ma-groñ nā s'āi kā.*  
4. (We) are accustomed to eat the flesh of the rhinoceros.
5. *s'ā-ma-groñ a ma-nū kroñ-'ā a ta-kī hān-tó òh kā. a ta-kī lā ta-grū kī-mī k'rān k'oh a voh ko s'āi kā.*  
5. (The) rhinoceros has one horn on (his) nose. The horns Chinamen buy, paying a (great) price.

Again, on page 8:

3. *ka-tā-kōh nāi k'ri tó ka t'āi lā, du s'āi kā.*  
3. (The) plantain tree having borne fruit (fruited) once dies (or is accustomed to die).

Again, on page 21:

1. *nāi ka-'oh sa pā nāi soñ-gre te pa-āi mǎn be kā-kū te agrū òh kā.*  
1. Here is (the) picture of (a) poor man returning to (his) father.
2. *a mǎn nāi Yē-sū ta pē ta-uh a grū tó kā kyān-sā be òh kā.*  
2. This matter is in (the) scripture related (in) a parable (or figure) which Jesus spoke.
3. *ma-āi-sī a-k'rā-la-lǎñ pa-āi lā a pāi me.*  
3. Who is the father of us all?
4. *k'ò-hā-k'roñ-hā ka-'oh ma-suñ ta-uh kī-nī-k'ò-mā ma-āi-sī a k'rā-la-lǎñ pa-āi òh s'ā kā.*  
4. God, who created all things, is the father of us all.
5. *kāi sī mā a tōñ doñ te ma-luñ hāi k'ò-s'i-nī pa-āi 'ā ka-yuñ s'āi bā.*  
5. Do we with penitent hearts trust in (our) father (in) heaven?

---

\* The denominations from 100 upwards are borrowed from the Burmese language.

Analysis of the last sentence: *kāi sī*, 'we;' *mā*, nominative affix; *a tōh don te*, 'to repent;' *ma-luh*, 'heart;' *hāi*, 'with;' *k'ô-si-nī*, 'sky,' or 'heaven;' *pa-āi*, 'father;' 'ā, objective affix; *ka-yuh*, 'to trust in;' *s'āi*, affix denoting customary action; *bā*, interrogative affix.

The following short sentences will need no analysis:

*ta-grā hāi kā*, 'the law is good;' *k'i-mī nāi hāi kā*, 'that man is (a) good (man);' *s'ūi-s'āi hān tō oh te*, 'there is an elephant;' *ma-lōh ka yō vi dā*, 'the boat is gone;' *s'ā nā*, 'do (it) not;' *sī sī a grī ōh kā*, 'keep silent;' *hī-nāi la-hāi vī*, 'take this away;' *māi kon vī*, 'burn (it in the) fire;' *māi ma-tī vī*, 'put out the fire;' *vā ma-lā-lin*, 'come quickly;' *sa-k'ón ta-dī vā*, 'come to-morrow early;' *noh bū sā bā*, 'will you eat rice?' *ō nā noh sā ā bā*, 'do you not eat pork?' *tūi a k'reh bā*, 'are (you) thirsty for water?' *tūi ka k'reh kā-ā koh*, '(I) am very thirsty.'

The following are extracts from the catechism in the Reader:

1. *K'ô-si-nī hāi ka-lāi k'rōh ka 'oh a pāi nāi ma-suh ta-un me*.
1. Who created the heavens and the earth?
2. *yô-k'ón 'ā k'ô-si-nī hāi ka-lāi-k'rōh ka'on ki-nī-k'ô-mā ma-suh ta-un kā. ki-nī-k'ô-mā nāi k'i-mī, ma-yū, ta-vā kī mā-ōh te s'a-grūi kī 'ā ma-suh ta-un kā.*

'God in the beginning created the heavens and the earth. God created man, creeping things, birds, and all things.'

3. *ki-nī k'ô-mā lā a pāi me*, 'Who is God?'
4. *ki-nī k'ô-mā lā atōh ōh ā*, 'God has no beginning or end;'
5. *ta-hlei ta-ōh ōh ā*, 'is unchanging;'
6. *ta-s'a-ta-k'oh ōh ta-un kā*, 'lives eternally,' or, 'is one who is eternal.'
7. *kô-hā k'rōh-hā ka-'oh ōh lā, ma-āi-sī hāi-ka-te nū k'rā ā me*. 'If (God) is in all places, why can we not see (him).'

Analysis of the last sentence: *kô-hā k'rōh-hā*, 'all places;' *ōh*, 'is;' *lā*, 'if;' *ma-āi-sī*, 'we;' *hāi-ka-te*, 'why?' *nū*, 'see;' *k'rā ā*, 'cannot;' *me*, interrogative affix.

#### THE LORD'S PRAYER.

*K'ô-si-nī t'uh be ōh ta-un kāi sī pa-āi noh uh amin 'ā agrī anoh ōh i s'oh. Noh prāih kāi i s'oh. Alu nāi k'ô-si-nī t'uh be kāi ta un k'rāi ka-lāi-k'rōh krōh 'ā kāi to i s'oh. As'ō k'rīh k'rāh aso 'ā kāi sī 'ā ma-nin tāh na-pó i. K'i-mī ka-te nāi kāi sī 'ā s'ā-k'rāi ta-un a pre kī 'ā, kāi sī nāi ma hlô-pā ta-k'rāi, kāi sī uh a pre kī 'ā nā ma hlô i. Nā ma hlāh ta-un be kro ā k'oh, hāi ā ta-un a-mōn a-grā kī hāi lō k'rā te ta-k'ōn nā ka-lōh nā ma k'reh i. Amin.*

An analysis of the above prayer: *K'ô-si-nī*, 'heaven;' *t'uh be*, 'in;' *ōh*, 'is;' *ta-un*, 'who;' *kāi sī pa-āi*, 'our father;' *noh uh*, 'thy;' *amin*, 'name;' 'ā, affix; *agrī anoh*, 'set up,' or 'establish;' *ōh i s'oh*, 'be it.' *Noh prāih*, 'thy country,' or 'kingdom;' *kāi i s'oh*, 'be placed.' *Alu nāi*, 'will,' or 'desire;' *t'uh be*, 'in;' *kāi ta un*, 'what is done;' *k'rāi*, 'like as;' *ka-lāi-k'rōh*, 'earth;' *krōh 'ā*, 'upon;' *kāi to i s'oh*, 'be it done.' *As'ō*, 'life;' *k'rīh*, 'to live;' *k'rāh*, 'sufficient;' *aso*, 'food;' 'ā, objective affix; *kāi sī 'ā*, 'us;' *ma-nin*, 'day;' *tāh*, 'every;' *na-pó*, 'give;' *i*, imperative affix. *K'i-mī ka-te*, 'other men;' *nāi*, nominative affix;

*s'ā-krāi ta-uñ*, 'which transgress;' *a pre*, 'sin;' *kī*, plural affix of nouns;  
*kāi sī*, 'we;' *ma hlō-pǎ*, 'forgive;' *ta-k'rāi*, 'as,' or 'like as;' *kāi sī uñ*,  
 'our;' *ma hlō ī*, 'forgive (imperative).' *Ma hlāñ ta-uñ*, 'temptation;' *be*,  
 'in,' or 'into;' *kro ā k'ón*, 'lead not;' *hāi ā*, 'not good;' *ta-uñ*, 'which;'  
*a-món a-grā kī*, 'matters, business,' or 'things;' *hāi lô k'rā te*, 'can or  
 may be kept from;' *ta-k'ón*, 'that;' *nā ka-lōñ*, 'save;' *ma k'reñ ī*, 'pity.'

Extracts from notes taken might be indefinitely extended, but perhaps enough has already been said to give a sufficient idea of the language.